

The American Friend

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Great Affirmations

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FRIENDS SERVICE COMMITTEE

ON THE HORIZON OF THE CHRISTIAN CHURCH

ALLIED FORCES OF PROHIBITION PRESS ON

With more than a hundred and sixty cities already behind them on their nationwide tour, speakers for the Allied Forces of Prohibition are now turning to the south and west. As they go from city to city these leaders are enrolling the names of persons wishing to see the eighteenth amendment upheld. More than 250,000 have already enrolled. The campaigners have yet to visit more than five hundred cities. The meetings, Dr. Daniel Poling reports, have attracted large crowds even in the eastern cities, where anti-prohibition sentiment is strongest. Completing their work in Chicago, the Allied Forces went to Virginia, from which state they will swing south through the Carolinas, Georgia and into Florida. During March meetings will be held in Florida, Alabama, Mississippi, Louisiana, Texas and Oklahoma. From Texas they will move to the far west and northwest, then return to the middle west and to the east for their final meetings.

THE OUTLOOK FROM GENEVA IN FORECAST

A correspondent from Geneva mentions the welcome that awaited the Disarmament Conference which opened February 2, and undertakes to forecast what may be expected from this important group of official representatives from sixty interested nations. He says, "The greatest reason for hope lies probably in the very human and commonsense consideration that a large group of representative statesmen, if they meet long enough, will come to the point where they dare not go home without some kind of result. Much depends on the alertness of public opinion on this point. The various groups of international organizations see this clearly and have consequently coordinated their efforts in order to bring effective pressure to bear both nationally and internationally. The women's organizations have formed a strong committee. The international Christian movements announce a very effective program, which consists of daily explanatory lectures on the proceedings of the conference, of a regular service of articles to the religious press all over the world, and for the organization of an information center at the parish house of the American church."

URGE WITHDRAWAL FROM FIELD OF EDUCATION

A petition signed by three hundred and twenty-seven college presidents, deans, professors and other educators was presented to Congress, February 2, by Dr. George A. Coe, retired professor of education at Teachers College, Columbia University, urging the withdrawal of the war department from the field of education and limiting its training activities to military work. The educators charge that both the R. O. T. C. and the C. M. T. C. are now being conducted and promoted as general education in violation of the national defense act and the traditional American policy of leaving education to the state and local authorities. They deny the right or the ability of the war department to offer such courses in these military units and camps. The petition charges that war department courses are used to teach particular views on economics, peace, history, government and education. "The war department, through its training in the schools, colleges and in the summer camps, is conducting its brand of character education, education for citizenship and physical education, in addition to the military training for which the national defense act provides. The act does not authorize the war department to conduct character education, nor education for citizenship, nor physical education, but solely military training for a clearly defined purpose. . . . Without passing

upon the merits of any particular theory of national defense or 'citizenship', we want to reiterate the importance of keeping the schools free of such definitely propaganda and partisan influences. We believe that this policy is not in accord with the best American tradition or with the best interests of education."

FEWER GERMAN PEDAGOGICAL ACADEMIES

The most noticeable way of balancing the German budget has been by reducing the salaries of state officials of all classes. It has been tried several times, and at Christmas time another ten percent cut became necessary. Additional measures of economy have been introduced, more radical and more disturbing to the majority of cultured Germans, for they involve the abandonment of age-old cultural traditions. Particularly drastic is the decision that out of the fifteen pedagogical academies, in which since the war the elementary school teachers have been trained, only six will remain, and how long these will remain open is uncertain. Since 10,000 unemployed teachers are waiting for positions, it would not be surprising if, at least for a time, all academies would be closed. The nine academies to be sacrificed are all Protestant, while the two Catholic academies and the one in Frankfurt with no religious affiliations, will continue their work. "This means that again the Catholic influence has been strong enough to protect their cultural institutions, while the Protestants are not united among themselves and are not at all in sympathy with the present Prussian government." The Prussian juridical system also is to be so simplified that fifty civil courts will be discontinued, with other minor changes. These are viewed with dismay for economic, as well as cultural reasons, since it means that another large group of teachers and officials will swell the ranks of the unemployed, and some more thousands of teachers will be unable to get work.

MANY OPENINGS ON MISSIONARY FIELD

That the missionary enterprise still has a living challenge to Christian students of the present generation was clearly evidenced at the Buffalo Convention of the Student Volunteer Movement. The missionary opportunity concerning which these students are asking is suggested in the exhibit of opportunities for missionary service as reported by a large number of the Foreign Mission Boards. This summary published in the January issue of the Student Volunteer Movement magazine, *Far Horizons*, though admittedly incomplete, does reveal a significant and urgent need. This has already been supplemented by special calls and will be further amplified by reports from time to time. Nearly 600 openings are definitely financed. In addition, there are 250 calls, which are provisional on special funds. For evangelistic work 229 ordained men and 133 trained women are sought. The educational field requires 67 men and 176 women with adequate preparation and superior personal qualities. Hospital work and pioneer medical service await the consecrated skill of 67 men physicians, 44 women physicians, and 98 nurses. While specialized tasks call for trained agriculturists, an occasional carpenter, treasurer, an experienced librarian,—and a college president. Details regarding opportunities and qualifications for service may be obtained by writing Mr. Elwyn C. Parlin, Candidate Secretary, 254 Fourth Avenue, New York, N. Y. The need is for adventurous and earnest Christian youth who are motivated by a genuine Christian spirit and conviction,—and who are willing to obtain adequate educational and technical preparation.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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EDITORIAL

An Admirable Appointment to Supreme Bench

IN APPOINTING Justice Cardoza to fill the vacancy on the Bench of the United States Supreme Court caused by the resignation of Justice Holmes, President Hoover has apparently made an excellent appointment. Having expressed in these columns the general sense of deep concern that the mantle of Justice Holmes fall upon shoulders worthy of bearing it, we join in the wide acclaim of appreciation of the fact that the President waived every consideration except those of merit and peculiar fitness in making an appointment of such strategic importance and deep significance. As Chief Justice of the New York State Court of Appeals, Judge Cardoza has won enviable reputation for his judicial acumen and for his embodiment of the highest conception of the just judge. His elevation to membership in the highest federal tribunal is more than a recognition of merit—it promises to maintain the liberal point of view so long upheld by Justice Holmes. Justice Cardoza looks upon law as a means rather than an end, whose only purpose is to promote and conserve progress and human welfare. If it obstructs such progress and welfare, it is bad law. This attitude naturally leads him to a liberal interpretation of the Constitution in facing questions involving social protection and progress. Like Justice Brandeis, the New York jurist is a Jew. It is a tribute to their race that it now has two distinguished representatives as members of the United States Supreme Court.

Cruising With a Clear Conscience!

TRAVEL British—and cruise with a clear conscience.” These words in bold type in a full page display advertisement arrested our attention the other day as we opened the current issue of the much esteemed London *Friend*. Frankly, we were rather dashed. We were aware of the “be loyal” British propaganda, of course, but were hardly prepared to see it emblazoned in such Friendly precincts and facing the editorial page at that. The adjacent editorial, entitled “Great Possessions,” closed with this paragraph:

“Today, the whole economic world is well-nigh at a standstill. In the midst of such a wealth of productive skill, of applied science, of material and mental

and mechanical resources as humanity has never known before, men and women are starving by the million, and God’s children are denied even the right to keep self-respect, and win an honest subsistence on God’s earth. Against the sheer, incredible idiocy of the predicament into which individuals and nations have brought themselves by refusing to realize that their interests were one, and that, for good or evil, they were bound up together in one bundle of life—the writings of John Woolman radiate calm, and sanity, and an abiding happiness.”

It is a far cry from the sensitive John Woolman to the cruising conscience of “Travel British.” But doesn’t this illustrate graphically the discrepancy between our spiritual ideals and our economic practices? This comment is meant in no sense as a reflection upon *The Friend* or upon the British people any more than it is a reflection upon all of us. We are all guilty of the same inconsistency—an inconsistency that is all but inevitable in the present order. Certainly no American is in a position to look askance at others in this respect. Our slogan, in effect if not in words, is, “Buy American—and celebrate the Fourth of July with a clear conscience.” Our high tariff policy proclaims it as loudly as if it were carried by every billboard in the country.

Is there an “irrepressible conflict” between the seemingly inherent rivalry of our nationalist economic system and the Christian ideal of cooperation and common interest? Or is the difficulty found in our lack of conviction and courage? It is doubtless too true that in the face of such searching problems we are prone to allow our consciences to go cruising!

The Society of Friends As a Fellowship

AS HAS been noted in our news columns, there has recently been formed at Columbus, Ohio, a Friends Fellowship group, composed primarily, but not necessarily, of Friends who have no established meeting connections in that city and neighborhood. It meets on the second Sunday afternoon of each month at the city Y. M. C. A., and after a period of worship, considers questions of Friendly interest. It was our privilege to meet with the group at its February meeting and speak concerning distinctive and significant phases of work now being carried on in the world by the Society of Friends. We were gratified to find a large and finely representative group in

that great university center. There were General Conference Friends, Philadelphia and Barnesville Friends, Five Years Meeting Friends, and Ohio Yearly Meeting Friends, including two Columbus pastors. Despite differences of background and viewpoint, there was manifest a warm spirit of common interest and concern.

In such a group we have a pretty good picture of the Society of Friends in miniature. Primarily and at its best, it is not an organization, not a denomination, but a fellowship—a fellowship of the friends of Jesus, striving to do whatever he would have us do. The various groupings of Friends, as named above, have their respective and important tasks and their particular outlooks. There is enough significant work, however, of deep concern to all, and enough of exalted experience common to all, to allow of a warm spir-

itual fellowship that transcends our organizational lines.

Such fellowship groups are to be encouraged, both for the spiritual help they may bring to the members and for the definite contribution they may make to the Friendly cause. In the inevitable trend of Quaker population toward educational centers and metropolitan areas, the Friendly stream is often lost in diffusion. Frequently it is not practicable for various reasons to establish an organized meeting or meetings, yet it is easily possible, on such a basis as indicated, to maintain a living, corporate interest in the Society of Friends. Even where regular meetings do exist, there is often room for the wider fellowship in which all Friends may unite to further common causes and give a united voice on certain public issues on which Friends have deep-seated convictions.

Toward Great Affirmations

BY ERROL T. ELLIOTT

IN a recent missionary discussion group many had spoken about the failures and shortcomings of past efforts and policies in missions. Wisely the leader suggested that while we must see our faults before seeking for correctives, nevertheless we had gone about far enough to sense the need for some constructive suggestions about how to build our future. He said we were inclined to produce great negations, while great affirmations were the need of the hour.

Whatever has been wrong with missionary policy, the responsibility is not that of missionaries mainly but of the main body of Christians in the sending nations. Furthermore, it is not merely a criticism of past efforts which we need, it is rather the recognition of the rapidly changing world in which we live. You cannot say that missionary thinking is changing without at once saying that the whole life of men is facing new and untried situations. In other words, the problem is not merely a missionary problem. We are not prepared to rethink missions until we are at least aware of the soil in which missionary roots grow.

LET US SEEK THE LIGHT

It is easy during a time of stress to slip over into the seat of the scornful and merely denounce those policies of the past, which, however good in another day, are in need of revision for our present needs. Analysis and criticism are needed, but this is no time for cynicism. It is a time for anyone who with reverent thinking is ready to recognize the weak places in former programs and at the same time welcome the principles of the past to which we may worthily attach our present efforts. If a business affair merits clear thinking and a ready response to new light, certainly the Kingdom of God is worthy of our deepest insight. Does not loving God with all the mind mean just that?

Regardless of how anyone may interpret it, something is happening in the world. Many people feel that it is a transition period that will surpass all others in the final changes of thought and life. We are told that it may be more significant and far-reaching than the Renaissance or the Protestant Reformation. We are too close to it to see well just what its significance may be. Standing a century later someone may catch it in perspective and understand better its meaning.

From a world of many comparatively insulated social groups we are quickly moving into a world of interdependence.

The narrow existence of missionary effort buried in the jungles of primitive life is passing. Foot trails are giving way to highways and automobiles. Buccaneer traders, we are told, are being supplanted by commercial organizations with world connections. The factory will soon introduce even among the most primitive peoples an industrial revolution that will in a few short years present a commercial advance which has been growing in the economically advanced nations for two hundred years. One does not need much imagination to see the complex problems of adjustment which are necessary and the wider awareness together with higher special training for which this new day calls. Every mission field under the sun is, to some degree, rubbing shoulders with the world industrially, educationally and religiously.

Out of this new social situation the broader lines which run through the problems of human welfare are emerging. That race problem which at one time was merely the contact of a missionary with some native is enlarging to a world-wide problem calling for a wider solution. The home industry of some nationals is expanding to a system with world contacts including international competition and national tariffs. The missionary problem is moving toward a world problem. At one time missions were related largely to areas of geography. Now we are forced to think of them in terms of areas of life. Streams of thought which have their rise in America color the streams in every corner of the globe. Reflections on the Sermon on the Mount in India promise a laboratory demonstration before the whole world which our proud sending nations have never attempted. I am not attempting to say that this demonstration is wholly righteous, but certainly representatives of those nations which so easily recruited Christ for the world war may at least observe humbly a new type of social coercion.

LET US REPENT

From a too easy assumption of a geographical conquest we are brought to a realization of the stupendous task we face in the realm of individual and social life. This has tended to sober us. Our enthusiasms of former years have cooled. We have become doubters. In many cases we are possessed with a sense of futility. Since material possessions and pleasures are ever at hand making claims to our devotion, we turn easily to them as the tangible and the immediate. Our social imagination dims in the chaos of conflicting voices. The Kingdom of God recedes into remoteness that in some minds approaches

the vanishing point. Many of us may continue to pay lip allegiance while actually we do not believe unto action.

Besides this, the present financial slump has caught farm and business in its collapse. Many devoted Friends who are loyal to the Christian ideal find themselves in financial straits that make impossible their former support. Caught in a psychological wave, others who have not suffered so much loss have probably tended to a stricter conservation of resources in fear of what *might* happen. Out of all this many are making sacrificial contributions in interest and possessions. Many are holding our missionary work central in their prayers and meditation. Out of it all we shall probably find ourselves forced nearer to reality when the superficial and less vital are pruned away. Finally it may mean the sprouting forth of new and more fruitful branches.

Even though the so-called prosperity of 1929 were still with us, there is reason to believe that missionary receipts would face a decline. Why? Possibly some would attribute it to difficulties within the institution such as lack of mutual faith (which, alas, "Christians" sometimes hold toward each other) or failures of education in missionary outlook, etc. Suppose we allow all of that as a part of the reason. Is there not something deeper still which relates to all of modern life such as we have been indicating? We probably become most readily aware of this when, instead of easily attributing the failure to some other section of the church, we face the failures right at our own doors. What might it mean if Friends of the Five Years Meeting were led into a baptism of sympathy and understanding, though not always agreeing? Repentance is a much needed theme. Egotism and self-complacency cannot thrive in a repentant atmosphere. Genuine repentance digs beneath the pretenses (which too often are unconscious) on which we quibble, and lays the responsibility right where it belongs on thirst for recognition, self-righteousness, snobbishness, etc. There is something mutual in repentance—"All we like sheep have gone astray." May fires of repentance purge us!

THE GREAT DAYS AHEAD

The great days of missions (terminologies may change) are just ahead of us. We cannot be too sure regarding the particular forms that service may take or the various methods by which it will be carried on. So long as the love of Christ constrains men, their hearts will reach out to human need.

Let us consider human need as one of our affirmations. Anyone must admit that things are not as they ought to be. Possibly more than half of the world's population go to bed hungry every night. Seventy out of every hundred Chinese babies die in infancy. It is estimated that a million children perish annually in India due to lack of health facilities. Disease, ignorance and evil abound in many forms in our own America. Certainly the day of a deeper sense of mission must rapidly dawn.

More fundamental still are the spiritual ills of men buried deep in personality and through it contaminating other men. Fears stalk the paths of men and lead them to desperation. Sins of habit bind them as slaves to a life of crime. Selfishness in many forms works its way into various relationships such as the unkindness of everyday life. We cannot adequately meet the physical needs of men until attitudes are reconstructed for the program. In short, our religious need is fundamental.

I would hasten to add a second and greater affirmation—the possibilities of men for a righteous life. What is the use of feeling deeply a need if all we can say is that you can't do anything about it? The seven wonders of the world are not physical things, but the men who could dream of them and make dreams articulate in stone and other materials. The possibilities of men reach in the direction of good as well as bad. How many times people have condoned war by saying that it is human to fight, adding that so long as there are men

on earth there will be war. Yet day by day men live in communities together without thinking of arming against each other. It is their daily practice. The ultimate possibilities of men are more for peace than war. Jesus taught the possibilities of a Kingdom of God. The potentialities of men can't be left out of his picture. What is true of war can of surety be said of other social phenomena. Alas, the real seems at times to overshadow the potential for ideal directions.

FINDING THE DEEPER ANSWERS

The order of these proposed affirmations has no bearing on the feeling of their importance. Having considered the needs and possibilities of men, let us find the deeper answers. For this answer God is the bottom fact of life. God embodies in himself the hope of a universe which is ultimately friendly to the good. No philosophy of God is water tight. It rests on faith in him as an inner reality rather than a consistent argument logically and completely supported. The human heart was made for God and it is restless until it rests in him. As a life realization we can say with the Psalmist, "All my springs are in thee."

Finally, Jesus incarnates for men every deep conviction that man holds concerning what God is and what man through him may become. Jesus is a too complete and obvious answer to the needs of men for us ever to lose him entirely. Since this is true it has been rightly said that "in Jesus Christ men meet their fate." On the day that Pilate sentenced him to the cross, Pilate and those who share his outlook stood before the judgment seat of God. It is history and not Pilate which writes the verdict. With this divine insight of trust, Jesus bore the sins of Pilate and all other men. The truth of the cross is basic to any human problem. Until its "tragic beauty" dawns in our own hearts we are lost to life's greatest significance. Appropriated, it is a healing for sin wounded lives. We can not grasp the meaning of Jesus without the cross. Dr. Albert Schweitzer achieved world renown both in music and philosophy. Finally he felt the tug of human suffering, took a degree in medicine and is now spending his life deep in Africa giving the gospel through word and physical healing in his hospital. When men have found Jesus in terms of a cross it has precipitated crystals of service that would otherwise have remained "in solution." Dr. Schweitzer says to the Negro whose life he has saved, "Jesus sent me—this is the secret of my being here."

One might list important affirmations of life endlessly. They should not be developed to save missions. First of all we must find them and let missions or any other program grow out of them. We can have no heart for sustained effort if we do not sometimes retreat to the sources and springs of Christian service. It is not enough to aim at "Social Service," we finally need to *feel* and to *be* that which we seek to *do*.

No, the days of missionary effort are not past. They are just ahead in fuller glory. Truth has not abdicated although many Christians have resigned. While methods and forms may change, the call to Christian, world-wide service is ever increasing. This is the end toward which all society must move—the mutual sharing of the benefits of life. In a time of religious depression Isaiah called for new visions and good news.

"O thou that tellest good tidings to Zion, get thee up on a high mountain; O thou that tellest good tidings to Jerusalem, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold, your God!"

The presidents of the two Baptist conventions, north and south, completed a tour of the larger cities, when they reached Washington, D. C., on January 15, and met the Baptist constituency at Calvary Baptist Church. A memorial has recently gone out from the Baptists at Washington to the executive bodies of both conventions, calling upon them to foster in every possible way efforts to bring about a closer relationship between north and south, with union as the ultimate aim.

HE'S MY SAVIOUR AND HE NEVER FAILS

BY THEODORE FOXWORTHY

One snowy afternoon early in December, 1925, the writer, as General Superintendent of Nebraska Yearly Meeting, was returning to Central City, Nebraska, from near Stickney, South Dakota, where he had attended Wessington Springs Quarterly Meeting. Weary with the strain of the work and suffering from a severe attack of la grippe he was "making out" as best he could. A few miles southeast of Yankton, as the slow train bumped along, he picked up sufficient courage to whistle a tune; perhaps it ought to be said, a composition, as the melody was new to him and came as an expression from the heart. Over and over the strain was whistled or hummed until it was thoroughly memorized. A title, "He's My Saviour and He Never Fails," appeared upon the tablet of the mind. Home was reached the next morning and the many duties resumed.

On January 26, 1926, while helping Mrs. Foxworthy do a washing, which work, as everyone knows, always requires considerable of Divine grace, the words came and were written down during spare moments.

Many times since then when cares and sorrows and testings have almost overwhelmed, the writer and his dear wife have found peace and assurance as they have sung this song through their tears. It is sent on with the hope that others may be cheered and blessed by any message it may contain.

Jesus is my Saviour and He never fails me,
I'm trusting in His name from day to day;
I am sweetly resting on His Blessed promise,
And I'm happy as I journey on my way;
For I've come to know the fullness of His presence,
I'll follow though the tempter sore assails,
I am His and He's a Friend, who will guide me to the end,
He's my Saviour and He never fails.

Jesus is my Saviour and He never fails me,
His ear is open to my faintest call;
When life's cares assail, He's ever near to cheer me,
When I'm tempted, He will never let me fall;
In distress's saddest hour He never leaves me,
He heals my wounded spirit ere it quails,
I will trust Him when I'm tried, for in Him I can abide,
He's my Saviour and He never fails.

You may know this Saviour and He'll never fail you,
His blood was shed on Calv'ry for your sin;

If you'll seek Him in confession, he will save you,
When you open wide your heart, He'll enter in;
He will give you joy and gladness as you serve Him,
Will shield you in life's fiercest storms and gales,
When your pilgrimage is o'er, you'll be with Him evermore,
He's the Saviour and He never fails.
Arnolds Park, Iowa.

"LIFT UP YOUR HEADS"

BY KENNETH L. EICHENBERGER

"The blessed hope" of which Paul speaks in his epistle to Titus (2:13) is the greatest anchor for Christian faith that may be found in this day. Men vainly look to economic structures and federal or international conferences for the solution of the world's problems. These at best can effect but a temporary solution.

Our Master exhorts us in Luke 21:28, "When these things *begin* to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Preceding verses indicate that his message is for such times as these.

It is reassuring to know that for the trusting and faithful there is hope. When so many are giving way to doubts and fears, "men's hearts failing them for fear, and for looking after those things which are coming on the earth;" it is heartening to find some who have found the secret of peace and assurance for such times as these. And it is a secret we all may learn if we will.

God grant our hearts may be opened to hear the voice of the Master as he says to us above the tumult of wars, depression cries, "distress of nations," etc., "look up, lift up." Someone has well said, "The world's outlook is getting darker; the Christian's uplook is growing brighter. There seems to be no way on ahead for the saint, but there is to be a way up." The uplook will only be brighter as we "lift up" our heads. We cannot see the sun by closing our eyes or fixing them on the ground. Neither can we see the Sun of Righteousness without lifting up and looking up.

His word is a challenge to a courageous Christian spirit in meeting these present conditions, and watchful waiting for the accomplishment of his purposes. It is blessed to know "redemption draweth nigh."

Hemlock, Indiana.

Opportunities for self-control constitute pretty much the whole of life.

CHRISTIAN QUALITY IS ESSENTIAL

BY ELIZA ARMSTRONG COX

There is quality in everything we use or make or do. There is quality in clothing material; in home furnishings; in food; in the pictures on the wall; in music; in amusements; in literature; in teaching; in preaching; in home life; in business methods. There is the best, the medium and the poor quality, with many varieties of each of these divisions.

We all admire and covet the best quality in everything, and though we may not be able to obtain it, we approach it as nearly as we can.

As there is quality in everything we make or use or do, so is there quality in Christian life. One quality confesses Christ as Savior; they are members of a religious denomination. But the church does not do as they think it should, though they assume none of its responsibilities or lift any of its burdens. They have a hard time because so many others do not do right. They want to do right and "go to heaven when they die," but they do not know the joy and rest of a Christian life.

Another quality: these belong to church; they help with its finances as much as they think is enough for them, without a settled principle in the matter. They attend church and Sunday school generally, but too often excuse themselves from prayer meeting for various reasons.

When some real live issue is up before the people, it may be a question of large local civic interest requiring the help of all good people, we find some of them saying they do not want to take sides; they are neither for nor against, so fall between, as they think, to a safe place. They have not yet learned or have failed to appreciate that "he that is not for me is *against* me," both well-defined positions. When the call is sounded forth so that the whole camp hears it, "Who is on the Lord's side?" there is no between place.

A long time ago a great decision was to be made by God's people. One group of them remained at home, presumably neither for nor against the issue. As a result a curse was pronounced upon them because "they came not up to the help of the Lord." This act classed them as *against*.

There is something lacking in the quality of a Christian who undertakes to dodge important questions or hide from them, or keep his light under a bushel. Great decisive victories are won in open contest with each one in his place. There is another quality. These ascertain which is the Lord's side of the question. It is not hard to find. Which is the Lord's side of human slavery? of the use of intoxicants? of war? of oppression of the

poor and weak, whether individual or nation? All these and others are clearly settled by the Bible.

Knowing the Lord's side they take their place there. Whether they win out in the day's contest is not their greatest concern. Being on the Lord's side means ultimate victory.

They are always either this or that. They know they are for or against, and in the wisest way possible they make their decision known and felt. They know that few or many is not the base from which our Lord makes his calculations, but his test is quality; is faithfulness; standing if need be with the enemy's bayonet against the breast, but standing unmoved.

These were the three hundred that were sifted out of the thirty-two thousand of Gideon's army that won such a marvelous victory. These are they, one of whom can change the thinking, hence the doing of a thousand; and two of whom can have the joy of seeing the flying heels of ten thousand of those who are neither this nor that, for nor against.

It is from this quality of Christian character that we find the man who can see the mountains full of the armored hosts of God for his help and deliverance, where the indefinite type see their enemies in the form of all sorts of difficulties and impossibilities.

It is from this class "who do know their God," that a woman can step into the breach and say "I'll do this, and if I perish, I perish." But they do not perish! This quality can stand any strain, and any amount of wear; can "endure hardness" in the way of service; of sacrifice; of ill treatment; of willful misrepresentation; can bear all things, believe all things God has promised; all because they "see him who is invisible," that walked this way himself. They understand that human wisdom and power is as nothing when matched by the Spirit.

These are they who "dwell deep" in the principles of God and so are able to see and think along the high spiritual levels that lead to great achievement in his name.

This quality of life is found among the poor and the rich; among the unlearned and the highly cultured. It is a quality secured from "truth in the inward parts." They represent the finest fabric of character that is woven in the loom of God's love and providence though they may not be appreciated till a future generation. We can't all possess the best quality in goods, furnishings, art, etc., but we each can elect to which grade of Christian quality we may be classed—the best, the medium, the lower. We are familiar with representatives of each in the past and in the present and the value of each. Choose!

Whittier, California.

AMERICA'S VOICE HEARD AT GENEVA

United States and Other Powers Propose Plans Looking Toward Disarmament

The voice of the United States has been heard at Geneva. Standing on the speaker's rostrum of the World Disarmament Conference, Ambassador Hugh S. Gibson, temporary head of the American delegation, presented, on February 9, the proposals of the United States for the reduction and limitation of the armaments of the nations.

The leader of the German Reich, Chancellor Heinrich Brüning, had just asked for a general arms cut in keeping with the disarmament pledges contained in the Treaty of Versailles. "The government of the German Reich and the German people demand, after their own disarmament, general disarmament," said Herr Brüning. "The German people expect of this conference the solution of the problems of general disarmament on a basis of equality and equal security for all peoples." Herr Brüning, according to press reports, received a tremendous ovation.

Mr. Gibson then mounted the rostrum. He was listened to with rapt attention. It was felt by many that the policy to be laid down by the United States would determine, in a measure, the failure or success of the Conference. Mr. Gibson proposed on behalf of the United States a nine point program including the following: (1) proportional reduction of naval tonnage below the figures laid down in the Washington and London Treaties; (2) the abolition of submarines completely; (3) total abolition of lethal gases and bacteriological warfare; and (4) special restrictions on tanks and heavy mobile guns, described as "arms of a peculiarly offensive character." Mr. Gibson, contrary to the position heretofore taken by the United States, stated that the American delegation would be willing to consider placing a definite limitation on military budgets.

At three points the American program, as outlined by Mr. Gibson, as far as it goes, coincides with the position taken by many of the church bodies throughout the United States, namely, the further reduction of naval tonnages, the reduction and limitation of military budgets, and the abolition of poison gas and disease germ warfare.

The French suggestion for an international police force was the first of the proposals to be laid before the Conference. M. Andre Tardieu, the French War Minister, and head of the French delegation, recommended that the nations

create a world police force and place it under the jurisdiction of an international agency sponsored by all the nations. Disarmament, contended M. Tardieu, would naturally result from the added security achieved by the nations through the functioning of the proposed world police force. Judging from the comment heard thus far, we are led to believe that the French thesis is wholly unacceptable to the great majority of the powers represented at the Conference.

The fourth of the great powers to be heard at Geneva was England. Sir John Simon, the British spokesman, as in the case of Mr. Gibson's proposals, recommended the abolition of submarines and poison gas and bacteriological warfare. He also advocated the limitation of those military weapons peculiarly designed for offensive war.

The Italian Foreign Minister, Dino Grandi, deeply impressed the Conference when he announced that the program of his country would include the abolition of capital ships, submarines, aircraft carriers, bombing aircraft, tanks, and heavy artillery; the outlawry of chemical and bacteriological warfare; and the revision of the laws of war so as to insure more complete and effective protection for non-combatants.

From the foregoing it will be seen that two general programs have been laid before the Conference—the one, sponsored by France, providing for a comprehensive system of security through mutual military aid, and the other, sponsored by the United States, Great Britain, Italy and Germany, providing for the limitation of armaments particularly designed for offensive combat. It is expected that other nations will take positions for or against these two methods of achieving disarmament.

Of particular interest to the people of our churches and to the public generally is the fact that on February 6th disarmament petitions containing the names of millions of people were presented to the conference leaders by representatives of the churches, schools, women's and youth groups, and business and labor organizations. Here is a thing of extraordinary significance in international diplomacy—the emergence of the voice of the people. According to press dispatches from Geneva, literally millions of people were represented in one way or another through the petitions and resolutions presented to the Conference. The mind of the church at large was made vocal on this occasion through the Christian organizations represented at Geneva.

WALTER W. VAN KIRK.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

Two Approaches to one Question

Part One—From the Economic Side

FOR nearly six months the field workers of the American Friends Service Committee have been in daily contact with the stark realities of the national coal problem. It is perhaps not too soon to draw from that experience an estimate of its present worth and of its future significance.

Because its budget is limited, the Committee has had to concentrate its relief program on providing food and clothing to the undernourished children of coal miners. To that end there are now forty-four field workers in the Kentucky, West Virginia and Illinois coal regions. Each day 16,000 school children and 1,500 preschool children are being fed. Shoes and clothing are being distributed by the ton. Whenever special contributions make it possible, the almost untouched problem of adult relief is given attention; but neither the Coal Committee nor the field workers can blind themselves to the fact that this is merely the offering of partial aid to a stricken countryside. The distress is so fundamental that no single organization can bring permanent succor.

Facing this fact, the Friends must still go on feeding hungry mouths and clothing unprotected bodies just as long as funds are available. It is knowledge that this aid must come to an end which makes the question of eventual responsibility a harrying one. Thought on the subject can be simplified if a distinction is made between the economic approach to the problem and the sociological approach. In which field can the Friends best make their contribution?

The coal mining industry has been in difficulties for so many years that it would be rash of the Service Committee to suppose that it could offer a panacea for its basic ills. Nevertheless, the Friends cannot be involved in the feeding of miners without giving thought to the economic facts underlying the distress of these innocent and ignorant victims of the industry's breakdown.

This present article therefore proposes to outline the principal reasons why coal mining has collapsed as a profitable industry. A succeeding article will show how the Friends are mainly concerned with the sociological approach to the question, yet inevitably find themselves concerned with the separate issue of economics.

On this score, no national problem looms larger than that of coal mining. Some basic difficulties, added to an almost inconceivable lack of cooperation among operators, have placed coal mining in a position where its product is selling below the cost of digging it from the

ground. The householder, who still pays a large price for his coal, is justly puzzled by the fact that the cost to him remains so high while the operator who provides it is going bankrupt. Practically nine-tenths of the price paid by the consumer goes to the railroads and the distributors. Why not decrease this absurdly high cost of distribution and pay the operator a larger share so that he can make a fair profit and can give his miners a living wage?

Why not, indeed! No one enjoys the spectacle of coal operators in trouble and underpaying their men; yet the economic factors producing that result are so snarled that the most intense effort to untie them have for years failed of any effect. More curious still, the principal difficulty arises from the fact that there is too much readily available.

Nature was prodigal in placing coal where men can get at it easily. West Virginia alone has sixty-two billion tons of coal—enough to last the entire world for a thousand years. But the perplexing question is how to dig just enough to supply the current demand, for coal can not be stored in bulk, which makes it impossible to give the miners steady work in storing up a reserve surplus against sudden demands. Therefore, when industries and railroads call quickly for vast quantities of coal, the abnormal supply must be dug on new contracts, existing mines must become more active, new mines must be opened. The entire coal region must be set to work at top capacity.

Such a situation occurred during the World War. Then there was an unprecedented demand for soft coal. The chance to profit drew new operators into the fields, gave high wages to experienced and novice miners alike, and set up a production structure far in excess of normal needs. Naturally, when the unusual demand for coal came to an end, the marginal operators had to close their surplus mines and some 200,000 men were thrown out of work.

That war-boom cycle covered a period of years. To a smaller degree the same wide fluctuation in demand for coal happens every year because of seasonal changes and because of that same inability to store up coal reserves against an emergency. So the unfortunate coal mining industry must be prepared to make its peak production effort whenever the world demands it, but the world has no responsibility for those slack periods when men and mines are idle.

The hope for profit, of course, is behind this ill-advised expansion. The ease of

getting coal from the earth—essentially a matter of putting more men to work—allows new operators to come into the field whenever the acute demand for coal sends the price soaring. The sum result is too many mines, too many miners, too many railroad spurs and coal cars. For, as soon as the demand eases and prices fall, the operators cut the wages of their miners, hoping in this way to deliver coal profitably to themselves at the new price level. But their competitor operators can also cut wages in the fight for contracts, and the progressive downward range of prices may result in a situation (as at present) where no operator can make a profit or give living wages.

There stands the coal mining industry today. The economic deadlock is directly responsible for the hunger and hopelessness of the miners. They are the ones who bear the brunt. The distress of the mine owners, serious as it may be, can not be compared with the physical misery of flesh and blood.

Quite apart from its humane side, the Friends field workers realize the dangers to our civilization implied in the misery of a group comprising hundreds of thousands of neglected and ignorant people. So do industrialists and economists—even politicians—realize the danger. It is they who have the power to make the economic approach to the problem. Friends cannot reconstruct the whole coal mining industry; but they can make themselves students of its possible curses, and—since they are already involved in the sociological approach to the same problem—their findings may have some weight in the final solution.

An analysis of what the Service Committee is doing for the social rehabilitation of the coal miners will appear in the next issue.

APPEARS "THE DAWN"

"Everywhere is the darkness of selfishness and of hatred, but the dawn is at hand." The first number of a new paper published in France begins with this statement. It emphasizes that it will not devote its pages to crimes, accidents, and scandals, but to moral and religious forces, social progress, and to the concern for national security by arbitration rather than by armaments.

At this time when the whole world is dividing its attention between the Far East and its thundering war clouds, and Geneva, where a little handful of concerned men and women are trying to dispel that and other storms, the appearance of *The Dawn*, standing for national, economic, and political reconciliation, is significant. It is a gesture of support for a pacifist movement in France that merits the careful attention of Friends throughout the world.

MUSIC PLAYS A PART IN MISSION WORK

By ALTA H. HOYT

The Africans have always been quick to learn the tunes to general hymns. They enjoyed singing as loudly and as leisurely as they liked, but some of us who met with them in school or service, did not enjoy hearing them. We were glad to see them sing with enthusiasm, but to hear them was grating on the nerves, to say the least. Hard as we tried, we never seemed to make any lasting impression on their minds that some songs were to be sung differently from others, or that we could worship God quietly in song.

In June, 1928, I began teaching singing in the fourth and fifth standards. I placed all the pupils in one class and decided I would start at the beginning with them. I drew a musical staff on the blackboard and taught the English terms for the different parts of the staff. I then taught them that this was like a stairway of the voice and that our songs were written on these staves just as words are written in the Bible or any book. The pupils had a way of changing the tunes of our hymns to suit their fancy and seemed to think that permissible, but I was able to show them that because hymns are written the same as books it is no more permissible to change them.

Little by little they learned all the different kinds of notes and we began on the scale using la, la, la, instead of do, re, mi, learning the tone from the position of the note on the staff. As soon as they could sing the notes in the key of C, in order to keep the lessons from being too dry, I wrote on the staff the round, "Scotland's Burning," until they knew the tune perfectly. Then I used Luragoli words to the same tune, and they really meant something to them. Literally this was the meaning of the words:

"Stand up, stand up, quickly, quickly,
Left, Right, Left, Right."

Then I divided the class into two groups, then into three, then into four, and in a few days they were singing the rounds in four parts very nicely. I allowed four boys to go outside and listen to the others, different ones each time, until they began to appreciate the harmony. From that time one there was keen interest as they learned, "Row, Row, Row the Boat;" "Three Blind Mice," and then learned their first hymn by note. It was "Jesus Loves Me, This I Know," and they learned all four parts. It has been interesting to me to see how they have gone forward and learned to put expression and feeling into their singing. One group learned soprano, another alto, another tenor, and the fourth bass. They

can now sing twenty-five songs with the four parts and very creditably, too.

This year we had a large class of sixty entering fourth standard, so I started them in with two music classes each day. I am finding that this second class is learning music much more rapidly than the first class did. After six months of training they are not far behind the advanced class because they have been hearing the others sing and their ears have become accustomed to the harmonies. These music classes have already helped greatly to remedy the singing in our services and schools, but as time goes on we shall see more results, as many of these boys return to their home districts as teachers, preachers, carpenters, etc.

Sometimes we have allowed the singers

SAFETY FIRST

He asked God to protect him
Morning, noon and night,
In all that could affect him,
Whether wrong or right.

In every elevator,
In trolley-car and bus,
He prayed to his Creator,
And made a solemn fuss
About the wind and weather,
And fear of accident,
And always wondered whether
The Lord's protection went
With him in good and evil
And saved him from the strife
He saw stirred by the devil
To menace human life.

He had no time to pray for good
And love and faith and joy,
And ways of spreading brotherhood
Where strife and hate destroy.

At last he died a quiet death
And went straight up to Heaven.
He was not even out of breath.
A place to him was given
Beside an angel at a desk
Piled high with prayers unopened,
Tied with a string of arabesque
With tassel like a rope-end.

And then he saw that pile of prayers
Addressed in his handwriting,
The angel smiling at his stares
While carefully inditing:
(He penetrated with a glance)
"Pleas for his own protection."
He cringed away from look askance
And blushed at its correction.
He felt a poor, unhappy waif
Not very glad just to be safe.

The angel said: "Don't be cast down—
You would not look well in a crown.
But in a century or two
A crown might still be won by you."

HARRIET OLDS HENDERSON.
Washington, D. C.

to go to the different homes in the station and serenade their teachers. They usually begin with the round, "Are You Sleeping, Brother Hoyt?" then sing, "Where He Leads Me I Will Follow," and then close with "Goodnight to You All." It really sounds very nice in the moonlight and the boys thoroughly enjoy it. Last year they sang three Christmas songs and three rounds. The mother of one of the boys was ill in the hospital and could not come to the program. She told me afterwards that she could hear the singing and that she had to cry as they sang. I asked her why she cried and she said, "I do not know why, but the music just made me."

The Standards sit together at the Sunday morning service and if it seems appropriate I ask the advanced class to stand and sing quietly, "I Was a Wandering Sheep," or the beginning class to sing, "I Am So Glad That Our Father In Heaven." This helps those who hear and keeps the boys interested.

Recently a visitor who had heard the boys singing in the school said to me, "Hearing your boys sing so well has blown my theories sky high. I have been saying it can't be done yet, but you have proven it can be done."

CLINTON CORNERS ITEMS

During the winter, at the regular weekly prayer meetings, a group of Clinton Corners, New York, people have been studying the early history of Quakerism.

The Christmas cantata given under the direction of one of its members, Mr. G. J. Talleur, drew two hundred people from Clinton Corners and surrounding communities. It was so successful that the people have decided to also give an Easter cantata, and a choir is already at work on this.

Clinton Corners young people have decided to send ten dollars for the work which the American Friends Service Committee is doing among the miners. The Ladies' Aid has been very much interested in the work of the American Friends Service Committee in the South, and has sent a number of boxes of clothing and materials.

During the month of January the young people studied disarmament under the guidance of Eleanor Weage, using the Federal Council Bulletin on the subject as a basis for the study.

Under the leadership of Superintendent John Koch, the Sunday school is moving steadily ahead. Special talks to the school this month include one on George Washington, one on Abraham Lincoln, and one on the physiological effects of alcohol.

Man cannot live by logic alone, or by truths which can be caged in propositions.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

DUST IN THE EYES

Editor, THE AMERICAN FRIEND:

Sometimes I tell my friends who have always lived in America that they do not know what dust is. In most parts of this country we have rain or snow for twelve months of the year which settles the dust quite effectually. In Palestine, however, we often have five or six months of the year without any rain so that the leaves of the olive and fig trees and of the vines in the summer and fall have a thick coating of dust. When the hot sirocco wind from the desert sweeps over the land the country is enveloped in clouds of dust which sift into the houses and cover furniture and inmates with a coating. This doubtless accounts for the fact that from Genesis to Revelation we find frequent references to dust.

However, it is not with Palestine dust that I am concerned at this time, for to me that is now a matter of memory. We have here in America an expression in regard to "throwing dust in the eyes of the people" which doubtless means the blinding of the people so that they cannot see things as they really are.

It may seem rather ridiculous to speak of "wet dust," but as I read the metropolitan press I realize that there is a tremendous amount of wet dust in regard to the Eighteenth Amendment that is being thrown into the eyes of the reading public, the design of which is to blind the people to the beneficial results that have come to this country through our prohibition legislation. This is having a most damaging effect upon the youth of the land who have never seen a legalized saloon.

Then there is war dust that is being scattered broadcast through the press. In the recent issue of a Boston daily, in large headlines a so-called Christian minister in a public address cried out against what he called our unpreparedness although we are now spending over six dollars a year for every man, woman and child in the country that we may be prepared against imaginary enemies.

The time has fully come when there must be aggressive education carried on among the children of the land that they may know the truth in regard to alcohol and its twin sister war, that their eyes may be cleansed from the dust that is threatening now to obscure their vision. What I wish to plead for is that each one of us who in any way comes in contact with the young life of America shall feel

that it is his patriotic duty in the home, in Bible and day school, to help to counteract as far as possible the wicked dust throwing that is now being done in the interests of the return of the saloon and the continuation of our war-making policies.

A. EDWARD KELSEY.
Amesbury, Mass.

SERVICE WELL DONE

Editor, THE AMERICAN FRIEND:

"I'd like to feel when life is done,
That I had filled a needed post,
That here and there I had paid my fare,
With more than idle talk and boast;
That I have taken gifts divine,
The breath of life and manhood fine,
And tried to use them now and then
In service for my fellow men."

This has been my ambition and I trust it has to some degree been realized. I am now sixty-six years old and I hope and trust that I may be spared four years more.

W. SPENCER HADLEY.
Wichita, Kansas.

CAPITALISM AND THE CROSS

Editor, THE AMERICAN FRIEND:

Capitalism has been defined as "the private ownership of property for power, and its management for the profit of the owner." It has as its goal the management of business and the making of goods for profit rather than for use. Its practice has long been stated in terms somewhat as follows:

"Buy in the cheapest and sell in the dearest market, that profit may be at a maximum. Charge all the traffic will bear.

"Let every capitalist strive to outdo every other capitalist, in order that the weak may fall and the strong survive, and so keep the most vigorous and the most efficient at the top.

"Specialize and standardize the tasks of labor.

"Tolerate no interference from labor; work it as hard as possible, and pay it not more than a survival wage.

"Use the resources of Government and of its armed forces to find and hold foreign markets, but tolerate no Government interference in internal matters."

Capital has modified some of these laws of late. Labor has been paid better wages. A man with a good wage check can buy more goods and produce more profits than can a poorly paid laborer. A worker in congenial surroundings can do more work than can a man in an undesirable environment. The more work done,

the more goods produced, and the more goods produced the larger the profits.

That there is good in the capitalistic system and that there are many fine spirited capitalists, no one will gainsay. There are, however, some glaring evils in the capitalistic system that are at variance with the cross of Jesus as a philosophy of life.

Capitalism is supremely interested in the verb "to get." Business is organized, factories are built, boards of managers are elected, high powered executives are employed at ridiculously high salaries, men are hired to run machines, goods are made, expert salesmen are employed, high pressure selling campaigns are organized, millions of dollars are spent in advertising, all for the purpose of getting profit in the form of money. Success is measured in terms of the size of one's bank account. Young men are taught that the supremely worthwhile thing is to gain wealth.

The cross, on the other hand, places its emphasis on giving, sharing, serving. God so loved that he gave. The Son of man came not to be ministered unto, but to minister. The grain of wheat that abides by itself loses itself. Only as it plants itself in self-denial and service for others does it realize its life. Jesus called and still calls men to go out among their fellows to share. He told them to seek first his kingdom, and the material things—which he did not consider bad in themselves—would be added unto them. Jesus was in no wise opposed to people having enough of this world's good to meet their needs. He wanted everybody to have enough nourishing food, sufficient clothing, and adequate health to live normal, abundant lives. Under the capitalistic system millions of people go hungry and underclothed, and live cramped and dwarfed lives. Jesus died on the cross that he might demonstrate and make possible a new way of life for people—a way of wholeness and abundance.

Capitalism, in the second place, tends to stir up friction, ill will, strife, and warfare between men and nations. In 1927 ten persons in the United States received 89 million dollars between them. Two hundred and seventy-three persons had an average annual income of \$1,800,000. At the bottom of the pile are several million farm laborers who received an average of \$537 for the year 1929. In between the top and the bottom are about 30 to 40 million workers who receive from \$1,200 to \$2,000 a year for their labor. That there are wide extremes of luxury and poverty in our land no one will deny. And he must have an extremely calloused brain who fails to see that there is much of ill will, strife and even hatred among our citizenry.

From many parts of the earth come mutterings of discontent, bitterness, hatred, and violence because of the un-

just distribution of the world's wealth and income.

When hitched up with nationalism and imperialism, capitalism has on more than one occasion been a contributing cause of war. The Great War which involved the whole world had as one of its contributing causes the lust for raw materials and the rivalry for markets. We are right now witnessing this same phenomenon in the Orient. Take away from Japan the capitalistic motive which is bound up with nationalism and one of the chief causes of the present crisis would disappear at once.

Over against this friction, ill will, strife, and warfare, stands the cross as a reconciling, peace-bearing agency. The cross speaks a message of love, fellowship and mutual understanding. It would draw men into a fellowship of serving, humble-minded humans working for the good of the whole world.

Perhaps the evils of the capitalistic system may be gathered up under the phrase—a denial of the sacredness of personality. Machines, goods, profits are considered to be of greater value than human beings. Dividends are of more consequence than a living wage. Delicate and costly machines are well cared for in depression days while men are turned out to roam the chill, bleak cities in search of jobs that are not, and to stand in bread lines.

The message of the cross says in no uncertain terms that men are priceless and of infinite worth. So valuable is man that Jesus identified himself with man by calling himself the Son of man. So great is his worth that God gave his most priceless gift to die on the cross that man might be made fit for fellowship with his fellowmen and with his heavenly Father.

Let us make things, all the things that men need to help them in living strong, abundant, free, purposeful lives. Let us make things, not for profit but for use. Then our Frankensteins will be transformed into angels of mercy.

B. WILLIS BEEDE.

Richmond, Indiana.



FOR ORNAMENTAL PURPOSES

Editor, THE AMERICAN FRIEND:

We noticed what was said about sending women as delegates to the Five Years Meeting, in a recent number of THE AMERICAN FRIEND. Is there a reason why they are not sent in equal numbers to men?

A great many excellent and useful women in the home meetings are not much given to "talking in meeting," especially in discussing heavy questions. It is so easy to let the men do this, as they are more used to it.

Again, when they do attempt to talk on

a subject in a large audience but few of them can or will be heard any distance, so their effort seems almost lost. Men are not so timid about speaking up. So it is natural in naming delegates to consider the individual's willingness and ability to take a responsible part in the work of any deliberative body to speak with clearness and thus instruct and edify the body.

But after all this is said, we are inclined to think any group of delegates will *look better* with some women on it. So let's not overlook the good appearance of any delegation, and see to it that some women are on each one for ornamental purposes if for no other!

ANOTHER VOICE FROM OUT WEST.



FOX AND THE ATONEMENT

Editor, THE AMERICAN FRIEND:

In the January 21st issue of THE AMERICAN FRIEND a statement was made in an article by Millard Jones which might carry the wrong impression to some. Rufus Jones was quoted as saying, "For him (George Fox) salvation was not believing a doctrine of the atonement; it was a living, triumphant deliverance from sin and the love of it, and the formation of a new and Christlike nature and spirit within." The first part of this statement might lead some to believe that Fox did not believe the doctrine of the atonement which is far from being the case. In his letter to the Governor of the Barbadoes we read: "And we own and believe in Jesus Christ . . . in whom we have redemption through his blood." Farther on we see a similar statement: "And we believe that there is no other foundation to be laid than that which is laid, even Christ Jesus; who tasted death for every man, shed his blood for all men and is the propitiation for our sins, and not for ours only but also for the sins of the whole world." These statements show beyond the shadow of a doubt that George Fox believed the doctrine of the atonement. This communication is intended to make this point clear, if there has been any confusion in regard to it.

GARLAND HANSON.

San Diego, California.

NEWS OF MIAMI FRIENDS

Miami, Oklahoma, Meeting has carried on a campaign of stewardship which is bearing fruit. Last November the study book recommended by the Yearly Meeting, "Stewardship and Missions," written by Oscar Battin, was used.

In the early part of 1931 nearly thirty members of the Meeting pledged themselves to read the Bible through by the end of that year, which would require reading an average of three chapters each day of the week, and five on Sunday

to accomplish the task in the given time. About half of those thus pledging accomplished their purpose and were awarded certificates of "Honorable Mention," said certificates having been signed by the Yearly Meeting Superintendent, Arthur B. Chilson.

On the evening of February 7, the church was well filled to witness the awarding of these certificates. Previous to the awarding, a beautiful drama was enacted, composed of twelve scenes, each illustrating some of the difficulties to encounter in that particular month to succeed in reaching the goal at the end of the year. The drama was not only unique, but very beautiful and suggestive, and rendered in a very impressive way.

Before awarding these certificates, the pastor announced he had some other certificates of "Honorable Mention" he wished to distribute. Accordingly, a certificate was awarded W. P. Haworth, for more than sixty years of faithful service to the church, consisting of evangelistic, pastoral, and fourteen years missionary work among the American Indians, and as superintendent of the evangelistic work of Kansas Yearly Meeting for a period of three years.

Similar certificates were awarded three faithful Elders now disabled by sickness and advancing years, viz.: Abigail C. Haworth, Clara McNaughton, and Wilbert Duncan. Certificates were awarded also to E. E. Marris for nine years of faithful service as superintendent of the Sunday school, and to C. C. and Hazel Timmons for continued Bible school attendance.

I AM RESOLVED

1. To believe more in my church, in her ideals and in her mission in the world.

2. To be faithful in attendance, happy in service and joyful in contributions to my church.

3. To believe to the extent of sacrifice in her institutions, her organizations and her enterprises.

4. To try faithfully to love the unlovely and to be patient with all who may offend.

5. To have confidence in the sincerity and integrity of my fellow workers, even if there is sometimes a difference of opinion.

6. To try, without regard to the faithfulness or unfaithfulness of others to do my part and lift to the limit of my strength.

7. To seek a truer personal devotion to Jesus Christ and to live and pray in accord with his teachings.—EDWIN MCGREW in Pasadena Meeting *Bulletin*.

The great men of action in Hebrew history are usually men of prayer.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



THE FACT OF A FUTURE LIFE

BY CORTLAND MYERS

Ray Long and Richard Smith, Inc.

pp. 95, \$1.00

Three great facts are here considered which have a bearing on the evidences for a future life and each is treated in a separate chapter. They are: The Fact of Man, The Fact of God, and The Fact of Christ. Preceding each study, a collection of delightful poetic expressions having a contribution to the thought prepare the reader for what follows. Upon the assumption that the fact of man is vitally related to the fact of a future life certain observations are found to strengthen the growing faith that the truth is in man's mind and heart and belongs to his deepest convictions and desires, that "he cannot have the right relation to other folks or even his friends and loved ones without taking into account the supreme fact of the future life." Love and reason require it. The presence of the idea and the desire that is universal to realize it seem to be evidence of man's capacity for it. This deep, deathless instinct is assumed as bequeathed by God, and the incompleteness of this life demands further opportunity, as also a conscience "which makes strenuous demands on the future to right the wrongs of this life and to correct the repeated injustice sweeping over the earth." Moral life and spiritual life are dependent on this great assumption and the conviction of the fact grows when fully accepted and acted upon.

Because we live in a rational world, we must assume the fact of God. Scientific truths are based on an intelligent order controlling all things and so are spiritual truths made "by the highest reason and for the highest purpose." God is more than reason, more than justice—he is everlasting love, whom to know is eternal life. The noblest instincts were placed in us by him and our instinctive desires are positive prophecies of the reality. "The kind of life in the other world, which is the result of our imagination, may not be the reality; but this does not affect the fact or the certainty of justice and love."

But our understanding of life and relationships is enhanced immeasurably as we grasp the fact of Christ and his fuller revelation of God as Father and of the true, living way to him. "Here we reach certainty and the climax of all conviction concerning the other life." "Without any doubt or hesitancy he tells about his

Father's house, about his going there and our coming there." The evidence within ourselves in a spiritual experience that his words are true, as we know him and live with him here and now, assures us of a spiritual life that is eternal. Three accepted facts, ourselves, our God, and our Savior and Lord through whom we have fellowship with his Father, give a firm basis for accepting and being governed by the accredited fact of a future life, that eternal life which is realized in and through Jesus Christ. "In the night of life we can see the streaks of dawn that tell of the glory of the new day."

SON OF THUNDER

BY DEAN J. P. D. LLWYD

Ray Long & Richard Smith, Inc.

pp. 170, \$1.50

This is a study of the life and work of John of Bethsaida, Fisher of Men. It is a scholarly presentation of the available materials concerning "the disciple whom Jesus loved," to help the reader visualize the author of the Johannine writings in the New Testament who has done so much to guide the thinking of the early Christians and of spiritual leaders during the centuries since the time of Christ. Lives of Christ and of Paul have been helpfully written that succeeding generations may better interpret their message to the world and appreciate the principles for which they stood. "No finer work has been done by the lens of recent critical scholarship" than the fixing of their photographs for modern eyes to see. In this book we are helped to see John whose thought is in many points congenial to that of today. "His close intimacy with Christ, his dramatic treatment of experience, his sense of the concrete, his firm yet elastic grip upon the Christian essentials and his burning conviction of their eventual victory, all put him in the front rank as interpreter of truth to the age of the radio, the New Psychology, the Great Achievement and the Great Disenchantment."

The book is divided into two general parts, the first of which gives thirteen brief glimpses of the hero's early life to the time of meeting Paul at the Council of Jerusalem. His life as a boy in Bethsaida, his contacts with John the Baptist and with Jesus which left lasting impressions upon him are vividly portrayed. "John was of the stuff that seers and mystics are made of, and the new conviction stirred into action his deepest

reflective powers." An imagined report of his emotions, which he might describe in a letter to a friend regarding the last days of Jesus, help to reveal the character of one who saw and felt at close range the suffering and the triumph of the Son of God. "The art of John is unconscious, but it is triumphant, an evidence of love's sovereign power to lift inexperienced humanity on to the loftiest levels of skill in the portrayal of a divine sorrow."

The second part depicts the life of John at Ephesus, twenty-five years after the Council at Jerusalem, when the threads are picked up again to give the story of his ministry as an elder in the churches which had been founded by Paul during his missionary journeys. The picture of the apostle and the mother of Jesus wending their way to Ephesus is impressive. Peter and Paul had suffered martyrdom, Jerusalem had been destroyed, but these two who knew Jesus so well must carry on his work. Again, descriptive letters picture the surroundings and the points of contact with other Christian leaders. There is the clash with the Emperor and the resulting imprisonment at Patmos out of which came the book of Revelation, "this flower of the quarries of Patmos." "It is a gallery of impressionist pictures, swiftly brushed in, to represent a dissolving order of society." This record of impressions, conveyed in the language of symbols and in lyrics of praise, presents Jesus as "immanent in the being of God, in Nature, and in the Church, universally present though unseen." A man reveals himself through his appreciations and here they become so much a part of his being that "they spring up instinctively as material for the fabrication of his social dream."

Upon his return to Ephesus he again zealously gave himself to promoting the organization of the church. He wrote the Gospel and the Epistles to interpret the life of Jesus who revealed God as Father, as light and love and life that man might believe, and know, and possess the life that is eternal. This crowning work of a long, faithful ministry, fixes the mind of mankind upon love as the essence of Christianity and as the fundamental fact of all existence. Here is the manifestation of love in action by one who knew its transforming and energizing power as he taught men the secret of the way of life.

The closing chapter is a twentieth century message from the author who has been watching with keen interest the growth of the church through the years from the heavenly realm and would encourage the followers of Jesus today to be faithful in service, adapting and interpreting truth "to keep pace with the changes in life and environment of men." He urges that we "take hold of life with hope, for larger powers are rising over

the horizon in your progress." It is a readable, lovable book that the reader will be most happy to share with others who would know better this "Son of Thunder."

MESSAGE OF THE FOURTH GOSPEL

BY ELBERT RUSSELL

Cokesbury Press, \$1.50

The "purpose is to put into popular and brief form the teaching of the Fourth Gospel, in the light of rather recent scholarship. This is a companion study to Prof. Branscomb's "The Message of Jesus," which confined itself to the Synoptic gospels.

Prof. Russell believes that an understanding of the Fourth Gospel largely depends upon an acquaintance with its background. Holding that it was formed amid the conditions of Ephesus in the latter part of the first century, he has given considerable space to the study of the Mystery religions, the Grecian world and Greek philosophy.

The outstanding points of emphasis in the Fourth Gospel, those features which make it unique, have been dealt with in a scholarly manner. The ordinary reader is often baffled by these very points. He may miss the very heart of this most valuable Gospel. Dr. Russell has sent the reader into the Gospel itself and given many valuable explanations and suggestions. New significance will be given to the Logos, signs, to the idea of belief, knowledge, eternal life and fellowship.

Some readers may not think it is quite so easy to explain the death of Jesus or his Sonship, but all will agree that here is a clear, understandable presentation of a certain viewpoint.

Throughout the book the reader has a sustained interest. Most valuable suggestions for further study are made. The Fourth Gospel is worthy of much study, even much very careful study. Dr. Russell's book will inspire the reader to this study and give to him many valuable helps for that study. E. H. S.

CHALLENGED

BY CAROLINE ATWATER MASON

Fleming H. Revell Co. Price \$1.00

Every one who likes a good story, who loves his country and believes that the Eighteenth Amendment to the Constitution is one of the greatest blessings that has come to us as a people and should be retained in spite of all the assaults of multi-millionaires, the liquor interests and a very wet metropolitan press, should read and help to circulate a new book that Revell has just brought from the pen of one whose stories have charmed millions of people for the past half century.

From the first page one realizes that

OUR YEARLY MEETINGS IN RETROSPECT

KANSAS

Kansas Yearly Meeting comprises a large amount of territory. One may travel in every direction from Wichita, the center of activities, and find located in each of the bordering states, as well as in more distant areas, active members who are devoted and loyal.

A few of the rural meetings take their names from "The Prairie State." Friends groups at Prairie Center, Prairie Vale, and Prairie Flower appreciate the appellation.

In addition to an active Superintendent of Yearly Meeting affairs, in the person of Arthur Chilson, Frank Davies is also employed in this capacity as an assistant.

Under the direction of these untiring leaders, the Yearly Meeting places evangelism at the top of their program, with the conviction that the work can be spiritually prosperous only as the membership makes the winning of others to Christ "their most important religious activity."

Carl Byrd's report on religious education expresses delight with the cooperation of Quarterly Meeting superintendents, and names as the outstanding achievement of the year the increased number of people taking leadership training courses. One teacher, accredited with the International Council, is noted.

Church Vacation schools were held in eleven of the eighteen Quarterly Meetings, and a total of 366 pupils were enrolled in Week Day schools of religion last year.

The Christian Endeavor Society challenges the youth to the great goals out-

Mrs. Mason has lost none of her vivid imagination and power of description of other days, so that as a story one's interest is held until one is almost bound to read it at a sitting.

But it is far more than a charming story. Woven into the entire texture of the book are incontrovertible facts. In the very heart of the book in a most charming way the writer has introduced the testimony of some of our great doctors, statesmen, educators and reform workers as to the beneficial effects of the Eighteenth Amendment so that if anyone has any misgivings as to the success of this legislation he is pretty sure to have his doubts fade away in the light of the facts here presented.

If the book has the reading that it merits the writer will certainly have made a great contribution to the welfare of the rising generation and to the cause that lies near to her heart.

A. E. K.

lined for them in the International program.

Sessions of the Yearly Meeting are always well attended. Many pastors and people drive hundreds of miles to show their interest in this annual gathering, and the majority of those who come remain for the adjourning Minute read at the final session on Sunday evening.

It has been my opportunity to be present at two of these Yearly Meeting assemblies with both interest and profit. I have also spent several weeks visiting local meetings discussing the benefits of religious education.

A Yearly Meeting Bulletin now being published is proving helpful to its many subscribers.

Friends University, located on grounds adjacent to the Yearly Meeting, is doing effective work.

The following well known "Quaker health," appropriate to all the Yearly Meetings, I should like to dedicate at this time particularly to Kansas Friends:

"Here's to thee and thy folks,
From me and my folks!
Sure there never was folks
Since folks was folks
Ever loved any folks
Half as much as me and my folks
Love thee and thy folks."

M. MARIE CASSELL.

PANACEA PROPOSED

Out of diverse situations in Wilmington Yearly Meeting has arisen a "concern" on the part of the Religious Education Committee. One Quarterly Meeting laments the almost total absence of children in its sessions. A second Quarterly Meeting has so many children present in its sessions that they felt that something should be done. The Quarterly Meeting sessions are usually "adult conscious" and the possibility of the children's share is often too meager. The Yearly Meeting Committee of Religious Education felt these situations and proposed a Junior Quarterly Meeting as a panacea to meet these diverse needs.

The two meetings have just been "set up." Fairfield Junior Quarterly Meeting held its first session with an attendance of forty. Dr. A. A. Bond was present and addressed them. They merged with the regular Quarterly Meeting in the afternoon to hear the Peace Contest. Center Junior Quarterly Meeting had an attendance of thirty. Their program included worship, Bible story, a sketch of early Friends history, a business session and handcraft, in each of which the children eagerly participated. This experiment, together with the Junior Yearly Meeting, proves to us that children are delighted to have a part in serving, and surely we shall have ourselves to blame if we fail to furnish adapted food and opportunities.

QUAKERDOM • AT • LARGE

The February meeting of the American Friends Service Committee will be held in Baltimore, Md., on Saturday, February 27, the business session convening at 3 p. m. in the Park Avenue meeting-house. After a supper at the meeting-house, a public meeting will be held for the purpose of forwarding the ideals of the Service Committee.

* * * *

The Friends Literature Committee of London Yearly Meeting has published an "Extracts from Church Government" series of penny leaflets giving brief excerpts from the newly revised "Christian Discipline," Part III, on Membership, Ministry, Preparative Meetings, Elders, and Overseers. The first three are suitable for general distribution, while four and five are especially for elders and overseers.

* * * *

"Why Esther E. Baird Became a Missionary for the Women's Missionary Union," is the title of a new leaflet written by Martha D. Henley of Indianapolis and published under the auspices of the Department of Literature of the Union. As the title indicates, it is the comprehensive story of the long missionary career of Esther Baird, who was signally honored by the British Governor when Lord Irwin, the Viceroy, presented her with a silver medal in recognition of her splendid and sacrificial service in behalf of the people of India. The price of the leaflet is two cents, and it may be had by addressing the Women's Missionary Union, Department of Literature, Westfield, Indiana.

* * * *

W. Bruce Hadley, minister in Poplar Ridge, N. Y., Friends Meeting, is chairman of the Student Committee for Action on Peace at Auburn Theological Seminary, and the climax of a month's campaign on peace education was reached in a program that included the city of Auburn as well as the Seminary at the time of the opening of the General Disarmament Conference at Geneva. The Mayor of the city and several professors of the Seminary took a leading part. Bruce Hadley presented a challenge to prayer and aggressive action in behalf of world disarmament which was given general publicity in the *Citizen-Advertiser* along with a picture of the peace captains who had shared in promoting the campaign.

* * * *

Paul K. Edwards, formerly of Richmond and a graduate of Earlham College, now Professor of Economics at Fisk

University, Nashville, Tennessee, has written a book which has just come from the publishers entitled, "The Southern Urban Negro as a Consumer." He is the son of David M. Edwards of Indianapolis, to whom the book is dedicated: "To my father, whose life is a constant inspiration to me." The work is a pioneer undertaking and presents, partly through compilation of data from government sources and partly through a large amount of original research among the Negro population, facts concerning buying power, occupations, buying habits, and related problems. It is also a "significant contribution to the uncharted fields of economics and sociology, and should be of much interest both to student and teacher, as well as persons engaged in the marketing of goods."

* * * *

Robert C. Jones of Chicago, Ill., in collaboration with Louis R. Wilson, has prepared a pamphlet based upon information gathered by him in a survey of the Mexicans in Chicago during 1928-1931. The pamphlet bears the title, "The Mexican in Chicago," and is published for the Comity Commission of the Chicago Church Federation. The survey was carried out under the direction of the United Religious Survey of Protestantism in Chicago. The sketch gives a glimpse of the Mexican in his old home, the call of the North, his new home, and his reaction to the Protestant message. He has been made exceedingly sensitive by his immigration experiences. Five of the major religious denominations are seeking to provide spiritual opportunity for him and his fellows in Chicago. In describing his place among us, the pamphlet concludes: "It is toward the understanding of one of the newest of our immigrant groups that this pamphlet is dedicated—the 20,000 Mexicans in Chicago."

NEWS OF OUR MEETINGS

The World's Day of Prayer was observed by the women of Amboy, Indiana, Friends Church with an all-day meeting. The regular meeting of the missionary society with business, a lesson from the study book, and sewing occupied the forenoon. Following dinner together, the devotional program prepared for the day was used, in which a real spirit of worship was manifested through song, Scripture reading and prayer. The four projects on which the united missionary forces are working were presented in a paper by Mrs. Glennis Douglass and

demonstrated by four other young women in costume. A talk by the pastor, Murray Kenworthy, on problems which face the Candidates Committees of the Mission Boards was of much interest, and the service closed with an earnest message from Howard W. Cope of Muncie. The fifty women present were made to feel the tragic results in home, church and community when Christian women allow the brook of their spiritual life to dry up. The names of six new members were added to the society's roll during the day.

* * * *

A four weeks' special evangelistic campaign in the meeting at Amboy, Indiana, was brought to a close, Sunday evening, February 14. A week of prayer with afternoon meetings was followed by a week of visitation, and during the third week, Murray S. Kenworthy led in the services each evening, while Howard W. Cope of Muncie conducted the campaign through the fourth week. A refreshed spiritual life was evidenced among the members, and the congregation's appreciation for services rendered by the evangelist was variously and substantially expressed.

* * * *

University Friends Church at Wichita, Kansas, observed Race Relations Day on February 14, when Rev. B. L. Marchant, a colored minister from the city, gave a splendid sermon on "The Imperatives of Life." He is a strong, able young preacher and his message was well received. At the evening service quite a large number of the Indians from the American Indian Institute of Wichita was present, several of whom shared in the program in a boys' chorus and a special duet. Prof. Henry P. Douglas of the Institute gave a short address. Charles O. Whitely, the pastor, told of a thanksgiving day experience with the Osage Indians. The work of the day was felt to have been a real success. Charles Whitely and the assistant pastor, Lela Gordon, are doing splendid work in the meeting.

* * * *

Friends at Lynnville, Iowa, enjoyed dinner together at the church in honor of Orlan Davis and family, who are leaving for Montezuma, Iowa, and also a farewell occasion for all families moving away at this time of year. A short program was given in the afternoon. Within a period of a few weeks five Sunday school teachers, the president and vice-president of Christian Endeavor, the president of the missionary society, as well

as good workers in various capacities, have moved away, but a good spirit prevails on the part of others to fill the ranks made vacant. A teacher training class is in the process of formation.

* * * *

A series of revival meetings was held at Little Ridge near Fairmount, Indiana, beginning January 17, for three weeks, with Florence Lockwood as evangelist assisting the pastor, Hiram Harvey. The evangelist's husband and Rhoda Sherman assisted with the music and singing. Her clear exposition of the Scriptures was forceful, bringing conviction to many hearts. The hearers were drawn closer together and lifted higher into the realm of divine grace. Many definite decisions were made, people coming forward for prayer and receiving forgiveness of sins, and the baptism of the Holy Spirit. By her earnest work the evangelist endeared herself to many in the community who hope she may come this way again.

* * * *

Friends at Muncie, Indiana, enjoyed the message of Dr. Khalil Totah of Palestine, as guest speaker at the morning meeting of January 24. A public welcome was extended to thirty-nine new members that morning, making a total of fifty for the present fiscal year. The bulletin for the day gave a complete list of the new members received. Two hundred and twelve have been added to the membership roll since Howard W. Cope became pastor in September, 1929.

* * * *

A very successful revival meeting was held at Bear Creek Friends Meeting, near Winchester, Indiana, for ten days, closing February 2. A week of prayer had been directed by the pastor, Laura Feters, preceding the coming of Howard W. Cope of Muncie for the special ten days. Each day services were held in the morning and the afternoon was spent in visiting homes, some where people were sick and could not come out, and some were unconcerned. The messages of Howard Cope brought deep conviction and eighteen persons sought definite blessings. Visitors from the surrounding meetings of the community and also from Ridgeville, Farmland, Winchester and Muncie were present. One evening a delegation from Muncie with a men's chorus gave good help. The church and community have been lifted higher and feel better able to do the service of the Master because of gospel messages faithfully given and received with much appreciation.

VAN WERT MEETING ITEMS

Since the last quarter of last year, the Friends Bible school at Van Wert, Ohio, has been trying a schedule new to them. The first Sunday of each month the school is in the care of the assistants from the

superintendent and secretary down to the Primary class. Instead of being mere figure heads waiting for the illness or unavoidable absence of regular officers, the assistants have a real service to render at stated times which serves as a training, and no direct loss has been felt.

Van Wert Quarterly Meeting was held at Rockford, Ohio, February 6, when the local meetings were well represented for this season of the year. Charles E. Hiatt gave a strong and inspiring message on Prohibition and Public Morals. The meeting closed with each group feeling anew the challenge for decided and extended work in the home meetings.

Sunday evening, February 7, the members of the Bible school at Van Wert gave a stirring missionary playlet written by Marie Jensen, "The Soldier of the Cross." The story deals with two college students who hear the call to service in foreign fields. One, Richard Cartwright, responds and goes to India as a missionary. The other, Louise Holland, through the influence of a selfish mother, refuses and marries a man whom she does not love. The result of the right and wrong kinds of mother love, and the influence of the old missionary on the lives of the young people combine to make an interesting and helpful evening. The parts were all well taken, the spirit was splendid, and the portrayal was enjoyed and appreciated by a large audience.

WITH ARGONIA FRIENDS

Friends of Argonia, Kansas, joined in a Young People's Institute which was held under the direction of the Argonia Council of Religious Education, which is made up of the different churches of the town with representatives from the public school faculty.

During February 8-11, classes were held each evening at the Friends Church in the following subjects: Study in Psalms, "Life of Christ," "Young People's Methods," and "Life's Problems." Three out-of-town speakers spoke on the different class subjects. The instructors from the Friends were Lance and Effie Brady and Bertha Sumpter. Each eve-

ning a thirty-minute recreational period was enjoyed.

The climax came on Sunday evening when a union Young People's meeting was held at the Friends church followed by a union service at the M. E. church. Lela Gordon, assistant pastor of the University Friends church at Wichita, was the speaker, and she brought an inspiring message to the young people.

This is the fifth year in which this Institute has been held with a growing interest. The registration was 125, with 84 receiving perfect attendance certificates and several others part-time certificates.

Argonia is enjoying a splendid spirit of cooperation with the different churches and the schools of the town.

Friends have three C. E. Societies—Young People, Intermediate and Junior—each doing splendid work. The Juniors are just getting started, with Mrs. Violet Pierce as superintendent.

BIRTHS

JONES—To Harvey D. and Cynthia Scales Jones, Brooklyn, New York, January 24, 1932, a daughter, Nancy Lora.

OTIS—To J. Carleton and Debora Stratton Otis, Aurora-on-Cayuga, New York, December 3, 1931, a daughter, Mary Elizabeth.

MARRIAGES

MOORE-RYAN—At Carthage, Illinois, February 11, 1932, Ruth Ryan and Ralph I. Moore, both of Newton, Iowa.

TERRELL-NEWSOM—At the home of the bride's parents, John Chalmers and Jessie Newsom, Whittier, California, December 26, 1931, Mary Margaret Newsom and Horace C. Terrell, son of Clifford N. and Effie J. Terrell of Newberg, Oregon. Willard O. Trueblood, minister. At home in Eugene, Oregon.

DEATHS

ALLEE—At Lynnvill, Ia., January 23, 1932, Seth R. Allee, son of Parkhurst and Belinda Allee, in his eighty-fourth year. Born at Knightstown, Indiana, he was a member of the Friends Church at Lynnvill, and for many years had served as teacher of a Men's Bible Class. Funeral services were in charge of his pastor, L. Willard Reynolds.

AYE—At the home of her daughter, Estella Longshore, Watseka, Illinois, January 11, 1932, Sarah H. Aye, widow

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of Vinal Aye, and daughter of John and Charity Haworth, in her eighty-second year. Born in Hamilton County, Indiana, a birthright member of Friends, she was a devoted Christian and served her Meeting several years as an elder. Besides the daughter, two sons—James H. and Robert D. Aye, and twelve grandchildren, survive her. One daughter, Anna Aye Dell, died several years ago leaving six orphaned children to be wonderfully mothered by their grandmother. Funeral services were conducted in the Friends Church at Watseka by Charles R. Axton, assisted by Bertha E. Day.

HOSKINS—At his home near Argonia, Kansas, Daniel W. Hoskins, son of Thomas and Anna B. Hoskins, in his eighty-second year. Born in Guilford County, North Carolina, he moved when a young man to Indiana and later to Kansas. In 1885 he purchased the place where he has since resided. Early in life he was converted and joined the Friends Church, of which he was a faithful member and an elder, having taught a Sunday school class without a break for forty-seven years. Funeral services were conducted at the Friends Church by the pastor, Lance B. Brady, assisted by Daniel S. Pickett.

LEMON—At her home in Watseka, Illinois, February 8, 1932, Ollie West Lemon, in her sixty-first year. Upon moving to Watseka in 1916, following the death of her husband, she united with Friends and has faithfully served as an overseer and was secretary-treasurer of the missionary society. Three sons and three daughters survive her.

PEARSON—At the home of his son Edgar, near Wapato, Washington, January 26, 1932, Nels Pearson, in his seventy-eighth year. Born in Sweden, he came to this country in 1881 and was converted in a revival meeting in Goodell, Iowa, eight years later. He joined Friends in 1905 at Everett, Washington, under the ministry of Chas. N. Replogle. He lived a faithful, consistent Christian life. His wife, Mary Elizabeth, two sons, three daughters, and seven grandchildren survive him.

WHEN IN WASHINGTON

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A woman Friend, who has had several years' successful experience, desires position as matron in school or other institution, in a Friends environment if possible. Inquiries may be addressed in care of the Editor of THE AMERICAN FRIEND.

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Look in that old trunk up in the garret and send me all the old envelopes up to 1880. Do not remove the stamps from the envelopes. *You keep the letters.* I will pay highest prices. Geo. H. Hakes, 290 Broadway, New York, N. Y.

FOR THESE HARD TIMES—A NEW RELIGIOUS NOVEL

The Macmillan Company, of New York City, issues the first novel based on modern Biblical scholarship. Unique. Historically accurate. Commended by religious leaders such as Bishop F. J. McConnell, Rev. Dr. S. Parks Cadman, and Prof. Shailer Mathews. Plot cast in a highly dramatic period, when struggle for social justice and international peace gave motivating force for evolution of monotheism. Shows Bible as a literature developing in hard times. "*By the Waters of Babylon, A Story of Ancient Israel*," by Louis Wallis. All booksellers, or the Macmillan Company, New York City, \$2.00.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4411-15 Indiana Ave. Take Indiana Ave. Surface Car. or South Side Elevated to 43rd St. Bible School. 9:45; Worship. 11:00 a. m. Second Sunday each month is Suburban Day, with luncheon served at 12:30 and Discussion Group meeting at 1:30. Leslie Frazer, Minister. 1149 E. 61st St. Telephone Fairfax 3193, to whom names and addresses of Friends coming to Chicago should be sent.

CHICAGO, ILLINOIS

57th Street Meeting, John Woolman Hall, 1174 East 57th Street. Meeting for worship, 10:45 a. m. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks South. Send names and addresses of Friends coming to Chicago to Garfield V. Cox, Clerk, 1332 East 56th Street.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

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DENVER, COLORADO

Friends Church, West 41st Avenue and Shoshone Street. Worship 11:00 A. M. Bible School 9:45 A. M., Christian Endeavor 6:30 P. M. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car to Linwood Ave. Bible School, 10:00 a. m.; Meetings for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spittler, Minister, 12734 Kentucky Ave., Detroit, Phone Fairmount 1360W.

LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th Street, corner of Toberman. Sabbath Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m. Ernest Lamb, Minister.

MIAMI, FLORIDA.

The Miami Friends Meeting has a cordial welcome for those attending its meetings for worship First-day morning, 10:45. 2nd floor of the Professional Building, 226 N. E. 2nd Avenue.

PASADENA, CALIFORNIA

First Friends Church, Corner Raymond Ave. and Villa Street. Bible School, 9:30 a. m.; Worship, 11:00 a. m. and 7:30 p. m.; C. E., 6:30 p. m. Prayer Meeting, Wednesday, 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p. m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Ave., Phone Terrace 6369. A cordial welcome awaits you.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Chas. S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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